Lutheran Herald

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MAGNUS LUTHERAN THEOLOGICAL SEMINARY

Will be done. No greater
ds than these

ass from human lips, than
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ody sweat,

roke the silence of Gethsemane

ve the world from sin.

G. A. Studdert-Kennedy

In this issue

Cover—The Garden of Gethsemane by Heinric Hofman. A Three Lions photo.

Palm Sunday

Chicago Lenten Retreat
More than a thousand high school juniors an seniors from Chicago Lutheran churches pa ticipated in this Ash Wednesday retreat.

The Family Keeps Lent
The last of a series by Mary Hinderlie.

Our Church . . . Our Responsibilities
The people of South Africa are learning a ne vocabulary—an encouraging sign of emanc pation from the mission.

Editorials

God Was in Christ
The sixth in the editor's Lenten meditation on Isaiah's Man of Sorrows.

The Last Supper
This theme has always been a supreme cha lenge to the artist. Shown are paintings fro various cultures and ages. Photos by Thre Lions. The lovely poem by Olive Wyon is use by permission of the Westminster Press.

Toward the General Convention

Correspondence

For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Palm Sunday

Thy glory dawns, Jerusalem, awake, thy bells to ring!
Swift fashion thee a crown of gold,
And bring forth David's throne of old;
Jerusalem, make ready, make ready for the King!
From tower and roof thy banners fling,
For down the slopes of Olivet comes riding on, the King!

(Jerusalem speaks:)
A thorn-bush grows without the wall;
Of this his crown shall woven be.
For royal wine prepare we gall,
For throne a cross on Calvary.

Thy Saviour comes, Jerusalem, make haste, thine altar bring!
His body for an offering take,
The heart of all the world to break,
And on the cross uplifted our God shall own him King!
Ye lands afar, his triumph sing,
For with the love of all mankind our God shall crown him King!

John F. Moment, 1875

Lutheran Herald

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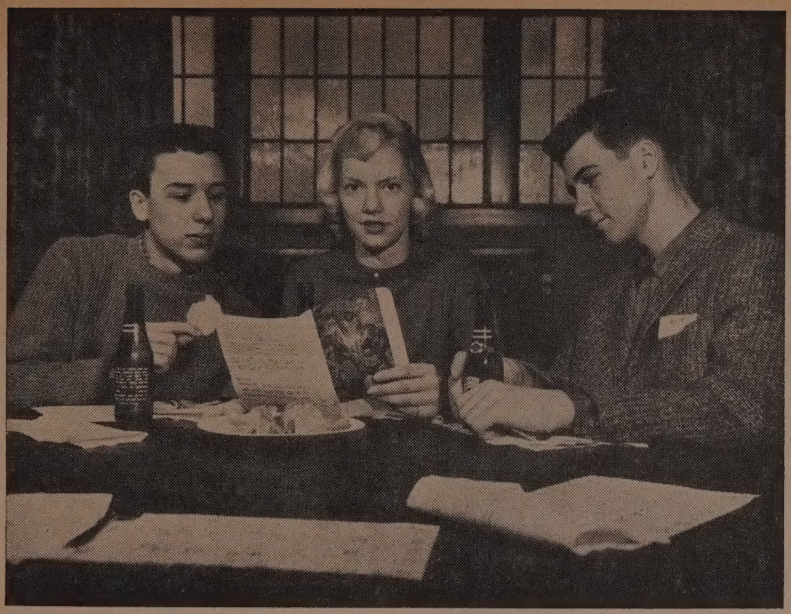


Chicago Lenten Retreat

0 high school juniors and seniors met ight Lutheran churches to meditate, , discuss, and hear lectures on worship . . .

Lent and Easter are more meaningful this year to Chicago Lutheran youth as the result of all-day "retreats" held on Ash Wednesday.

More than a thousand juniors and seniors in high schools of the city and its suburbs, excused from school for the day, gathered in eight churches at 9 A.M. on Ash Wednesday.

The program and procedure in each church was different, since local committees of youth, adult leaders, and pastors were in charge in each instance. Some programs began with worship of a more formal nature, with verse-speaking choirs reading the Lenten Scriptures. Others began with simple prayer services led by both pastors and youth.

The general nature of all of the retreats was the same, however. The subject for the day was "Worship in the Life of a Lutheran." The first morning lecture and discussion was on church worship. In most sessions this included slides on symbolism, church architecture, and interior appointments of the church.

Following the first morning sessions there was a "Coke break." As advertised on the posters sent to all of Chicagoland's more than 400 Lutheran churches, the Cokes were included in the registration fee.

The next session was on the subject of family worship. After a half-hour presentation, a movie was shown which realistically presented the problems of worship in the home, and possible solutions.

Lunch, with "Cokes" again, was served at noon. Then from 12:30 to 1:00 P.M., the young people conducted "buzz sessions" at each table. A leader of each table

Dr. E. S. Hjortland, chairman of the general committee, leads the discussion in one of the churches.

group was appointed, and this person later presented to the entire group the questions which they wished answered as well as an evaluation of the retreat idea.

At the afternoon session the young people listened to a lecture on personal worship—the private devotional life of the Christian, the place of prayer and Bible reading, and the importance of regularity in one's devotional life. After a lively discussion on this theme, the group assembled in the church for a closing worship.

At 3:00 P.M. in each of the eight churches the participants filed out, stopping at the church door to have their school excuse blanks stamped with the words, "Lutheran Lenten Retreat."

All Lutherans Cooperated

This first attempt at an all-city Lenten retr Lutheran youth was sponsored by the Lutheran of Greater Chicago, an agency which serves all 450 Lutheran churches in the area. Evidence of operation afforded the project is the fact that the eight retreat churches were those of the M synod. The other six were churches whose syn members of the National Lutheran Council. The of some 150 churches were on the registration c the 1,100 youth who responded.

Both leaders and youth who took part in thi retreat are enthusiastic about the results and th bilities for the future. One pastor said his young were most impressed with the new understandi gained of their church's liturgy and worship. A pastor stated that his young people were most in in the help they got for conducting devotions i family at home.

At an evaluation session which area chairme a week after the retreat, everyone was confide this type of observance should be repeated ne With more long-range planning and more youth pation in the plans, it was felt that the response future will be even greater.

At any rate, the youth of Chicago Lutheran c have proved that they are serious about their fa that they eagerly respond to an opportunity to this faith with others of their own age group.

Mr. Clifford Dahlin, executive director of C Lutheran Council, reports that pastors from a of the city have said that the Ash Wednesday helped to set the tone for a more devotional obs of Lent among their young people.

Most of this year's retreats were held in com or suburban churches, although some of the part came from the inner city. It is hoped that ne will find a better coverage of the whole area, ac to Dr. E. S. Hjortland, chairman of this year's committee.

the family keeps lent

Lenten Hymn Treasury

Sacred Head, Now Wounded," 315 in the Hymnary and 167 Concordia:

ed Head, now wounded,
grief and shame weighed down,
cornfully surrounded
thorns, Thine only crown;
ed Head, what glory,
bliss, till now was Thine!
ough despised and gory,
o call Thee mine.

week we will have to have time for an Easter hymn—"He is , Glorious Word!" hymn 329 Hymnary and 194 in the Con- .

arisen! Glorious word!
reconciled is God, my Lord;
gates of heaven are open.
esus died triumphantly,
Satan's arrows broken lie,
oyed hell's direst weapon.
ar What cheer!
victorious Riseth glorious,
He giveth—
was dead, but see, He liveth!

is is the old traditional Easter n of our Church.

ngs to Do This Week

hink and pray and be still.
ave the younger ones, perhaps the le family, make drawings of Good ay or Easter. Symbols can be won- ul even for the very young.
lan to carry some cheer to shut-ins nely ones on Easter Saturday, with mily resolve to live as those whom st has truly sent into a world of ly, hopeless people.

ripture Reading

Read the Passion history from each spel. For the older ones, read also mans 8, John 10, and Psalm 23.

The Good Shepherd

"The Lord is my shepherd; I shall not want. . . ." "I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling and cares nothing for the sheep. I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep." When Jesus spoke these words He was not drawing a gentle picture of quiet pastures and secure fences wherein sheep may safely graze. He was explaining Good Friday and the laying down of His life on the Cross.

The events of Holy Week do not belong to Lent nor to any other period of the church year. They are the undergirding of every promise in scripture; they are what makes the great figure of the Shepherd God not a nursery rhyme picture, but a living, mighty reality. Take any of your favorite Bible verses that may come easily to mind, and consider them without the historical acts that led up to the hill of Calvary. They are bleakly sentimental words without the figure of a struggling Savior in Gethsemane, without the great word, "It is finished!"

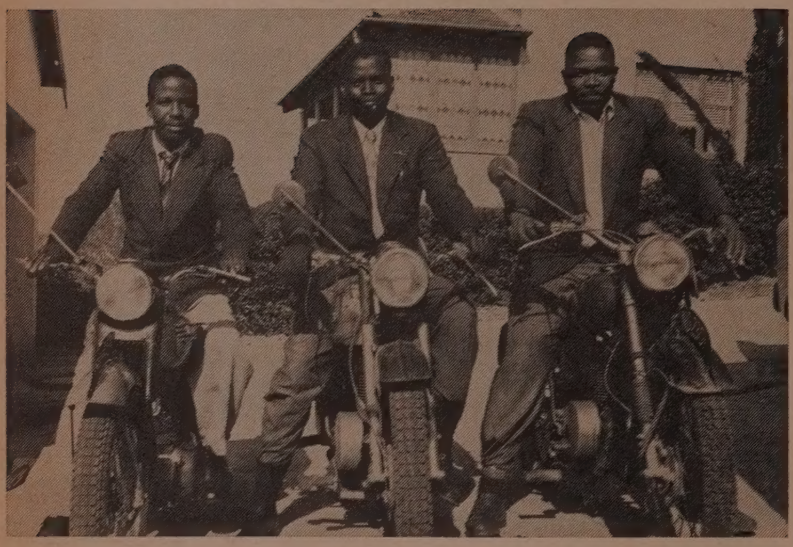
But we would be, as Paul said, of all men most miserable, if the rest of the definition of the Good Shepherd were merely words. Then the shepherd would be killed and the wolf would be victorious. It was not mere words. "I have power to lay it down, and I have power to take it again; this charge I have received from my Father." ". . . Now on the first day of the week . . . Jesus said to her, Mary . . . but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God . . . As the Father has sent me, even so send I you . . ."

He took up His life that we might share it with Him now and through all eternity. And what is this life? It is to live as one whom the Father has sent.

> *"Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ to whom be glory for ever and ever. Amen"* (Hebrews 13:20-21).

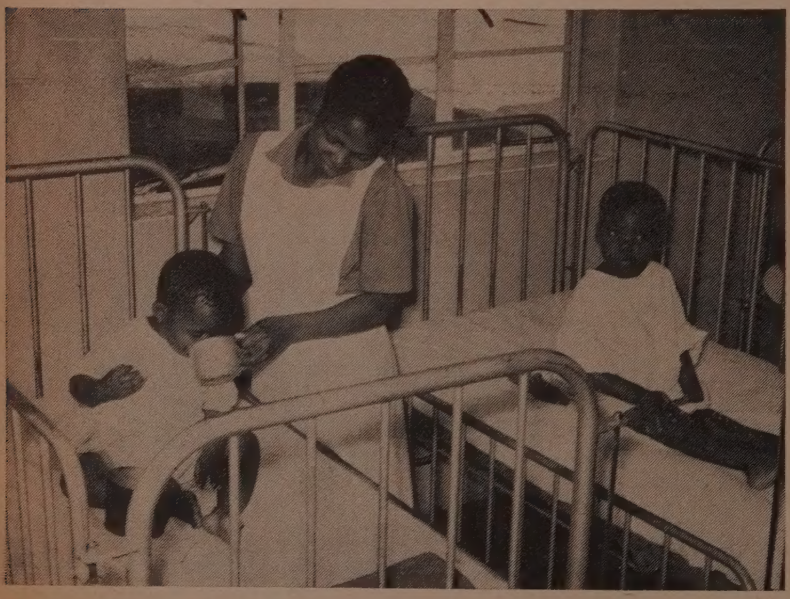
In South Africa, they're beginning to say

Our Church



The Zulu Lutheran Church is becoming less and less dependent on the mother Church. Above—three native evangelists start out on a mission.

Below—native nurses are being trained for work in the hospitals started by the mission.



"Our church, *our* seminary, tor, *our* Bible school, *our* resp ties."

The people of South Afr learning a new vocabulary— couraging sign of emancipatio the mission. The emphasis am tive Christians is no longer u work of the mission but u work of the Church. No long the layman in the pew look u native pastor as a mouthpiece missionary, as a servant of the which pays his salary. It is well that the native Church is payi of the salaries of pastors and eva and the percentage is increasi year.

The new emphasis is more cratic and spiritually mature. there have been doubts, there strong conviction that someda will no longer be dependent mission.

What is the reason for th and realistic vision of our Zulu tians? What would they an the question were put to them answer would probably be the one. They likely would say t adoption and implementation new Constitution for the Zulu an Church has acted as a key loosed them from their self-i bonds of complacency and over- ence upon the mother Church emissaries.

Gold Fever

There has been a dramatic in South Africa. In some area cities with ultra modern buildin sprung up, seemingly overni "gold fever" in the Orange Fre has captured thousands of peopl races in South Africa. Nor h "get-rich-quick" fever been con the sub-continent. Immigrants

...r Responsibilities

By Leland E. Evenson

...nds have left their European ...nds for a chance to share in the ... and related industries. Natives ...een brought in from half the ...nt by every conceivable con... in an effort to satisfy the cheap ...lemand.

...se economic factors have opened ...gate of satanic influences. Where ...nt races have been brought to... hatred, jealousy, intolerance, ...ar are in explosive proportions. ...ming economy has made the rich ... and the poor poorer. A taste for ... living standards than they can ... leads hundreds into a life of ... Drunkenness, debauchery, drug ...ion, robberies, and crimes of ...ce, including murder, are on the ...se. Pseudo-Christian sects are ...g thousands into damning reli... errors. Educated but heathen soap ...rators appeal for a return to tribal ...ism with its ancestor worship ... witchcraft.

...e Church Moves Into Action

...When the enemy shall come in like ...d, the Spirit of the Lord shall lift ... standard against him." This pas... in Isaiah is apropos at the present ... in South Africa. The Church of ... Christ is moving into action as ...ilitant church should. Lay witness... and lay preaching, Bible reading ... family prayers are setting the pat... for the Church of today in South ...ca. Bible school students, evan...t and seminary candidates are com... forward from among all age ...ps. Statistics show increases in ...t baptisms, in confirmation, in ...ch attendance, in the stewardship ...money.

...There has never been a "golden ..." for mission work in South Africa. ...m the time the first Lutheran mis...nary, Bishop Schroeder of Norway, worked and prayed for 14 years before baptizing his first convert, it has been uphill work with many a disappointment.

Now it seems that we might be stepping into a golden age for Christianity. Just how long it will last or how widespread it will be, no one can say. That will depend upon the prayers of intercessors and the degree of dedication of missionaries and native workers, pastors and laity alike. But this is no time to think in terms of maintaining the status quo. This is the day to advance in the face of all opposition and difficulties.

The Church's Program

In brief, the present and future program for the Zulu Lutheran Church includes the following:

(1) An expanded and intensified evangelism program in the church. A modified PTR type of evangelism is being adopted with the knowledge that only with an enlightened laity can the Church fulfill her sacred purpose.

(2) A stewardship program which will lead the Church to financial independence from the mother Church but deeper dependence upon the Lord of the Church.

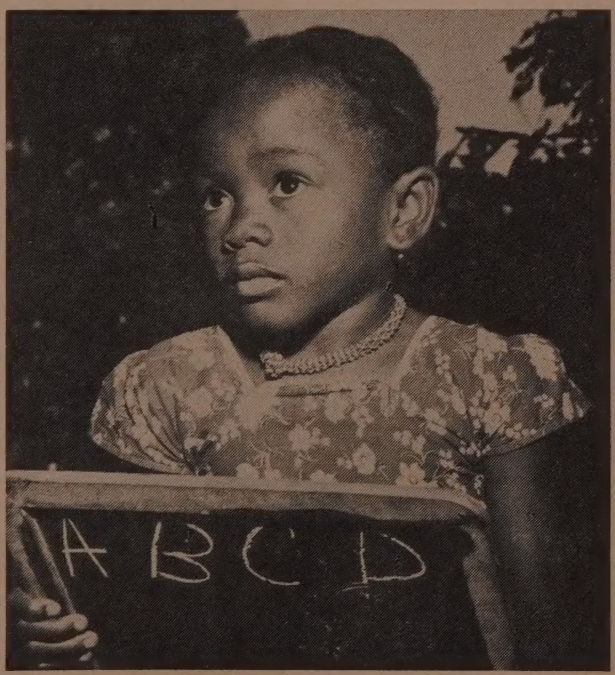
(3) An accelerated literature program in the vernacular, which is already well under way.

(4) Unselfish dedication to the work of uniting all Lutheran missions and Churches into one United Lutheran Church of Southern Africa.

(5) A bold plan for entering into every new area where people are congregating, with men and material for planting the Church among them.

(6) A program for expanding and improving the education of seminary, pre-seminary, evangelist and Bible school students.

The secret to victory in every spiritual undertaking, the Zulu Lutheran Church has known for decades by revelation. Today she is learning it by experience. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."



In South Africa, as on other fields, education is an important part of mission work.

Editorials...

What Is Pertinent?

It has already become apparent that it is necessary to add further comment regarding pre-convention discussion in these pages. We have already stressed the necessity of limiting discussion to matters which are pertinent. The question, however, continues to arise, "What is pertinent?"

Indications are that this will be a rather quiet convention. Few of the resolutions from the various church boards contain anything startling. Most of the discussion will, therefore, have to do with union.

The basic principle is, of course, that *anything* which is to come before the General Convention through regular channels is pertinent for discussion in these pages. The widest possible latitude should be given to those who wish to discuss matters which they intend to bring before the convention.

Turning specifically to matters dealing with the forthcoming union, there are a few special considerations to be noted. Within the past few weeks the pastors and congregations of the uniting Churches have received the *Report of the Joint Union Committee, 1958,* a rather large and somewhat complicated book. Is everything included in those pages pertinent for discussion at the convention?

In answering that question, we have attempted to arrive at some guiding principles which are fair to all.

Matters in the *Report* which were definitely decided upon at the 1956 conventions of all three Churches are not pertinent for discussion, since they will not be before the several conventions. Each of the Churches adopted the Constitution and Bylaws as well as the Articles of Union. If we were to say that the simple fact that these documents are again this year included in the printed *Report* and must therefore be acted upon all over again, we would find ourselves in the situation that we would never be through! We shall have to take it for granted that material appearing in the *Report, 1958* which was adopted in 1956 and which has gone through no process of change is material which has been decided upon and will not therefore be before the conventions this year.

There are, however, three types of material included in the *Report* which are definitely before each of the conventions. They are the following:

First, each of the 1956 conventions recommend[ed] tain changes in, or requested further study of, [cer]points in the documents. Every such change ha[s] considered by the Joint Union Committee and t[he] ommendations of that committee are embodied [in] *Report, 1958.* It seems to us perfectly obvious tha[t] matters are legitimately before the convention a[s] therefore proper subjects for pre-convention disc[us]

In our issue of March 16, Dr. Schiotz listed th[e] ters which were discussed at our 1956 conventio[n] which, in some form or other, were submitted [to] Union Committee of the ELC and by it to the Union Committee. He listed five specific referra[ls] of them, in our opinion, are proper subjects fo[r] cussion. The same applies to matters which we[re] ferred by either of the other conventions. In sh[ort] a convention of one of the uniting Churches re[fers] matters concerning the documents to the Joint Committee, that committee is obligated to rep[ort] the 1958 conventions on those subjects. They are fore legitimate subjects for discussion; they are per[ti]

In the second place, a number of other chang[es] being recommended in the documents. Many of have their source in the joint meetings of various during the past biennium. Some originated in o[ne] the three Union Committees or in the Joint Union mittee as such. Since all of them involve chan[ges] the documents as adopted in 1956, they must be upon. They, too, are pertinent.

Finally, there is some material in the *Report* is entirely new. Such is the Timetable for Unio we explained in an earlier editorial, the Timeta cluded in the *Report, 1956* was received as inform only. The Timetable in the *Report, 1958,* howe to be acted upon.

The Convention Resolutions, too, are new. most of the material included in them is simply tinuation of what was adopted in 1956, each Reso is to be separately acted upon, and the material in in the Resolutions is therefore pertinent.

The rest of the material in the *Report, 1958* changed and no objections were raised to it. I adopted by the Churches in 1956 and needs no f discussion.

We hope that our readers will agree that this tion of "pertinent" is both sensible and fair. It the fullest latitude for pertinent discussion and guards our pages from endless and needless disc of matters which have already been decided upo

Church Can Tell Its Story

who has read the daily papers for a number of annot be unaware of the changes which have place in the handling of the news and advertis- the churches in the cities of the United States. minister who took charge of a city congregation ter of a century ago probably found that the papers carried a so-called "Directory of Church es" in its Saturday editions. Any congregation ivileged to insert a brief notice, usually confined ing and locating the church, giving the name of stor, and listing the regular Sunday services. In n to that, at Christmas and Easter many con- ions ran rather modest advertisements.

to actual news of the church life of the city, es varied from city to city. We recall when one Minneapolis dailies first engaged a so-called h editor." He was a retired clergyman and prob- d not devote his full time to his journalistic work. so, the amount and quality of church coverage diately increased.

ng the past decade a great change has taken place in the attitude of the secular press to the Church n the use the various congregations make of it. e the matter of paid advertising. Recently *Editor Publisher* carried a story entitled "Church News Ads Increase in Decade." It summarized a survey rteen newspapers ranging in circulation from 6,000 6,000. The amount of advertising was shown to increased fantastically. Rate of increase varied, the st rate being 550%. Increases of several hundred ent were common. Coupled with the increase was isappearance of the so-called "directories."

e change in news coverage proved to be equally ing. All the papers reported much more space ed to stories of a religious character. These stories ded not only more generous use of space and pic- for local church stories, but also increasingly promi- play for top wire and syndicate stories and articles. turday continues, of course, to be the favorite for special emphasis on religion. Many papers re- ed that they devote several pages each Saturday ch material. In addition, many more religious stories ar throughout the week.

gnificant is the fact that a number of newspapers "detected an improvement . . . in co-operation ed by local church leaders and by denominational ication agencies." The whole story may best be marized by the statement that, on the one hand, gion is news," and on the other, the churches are e willing to pay for space to tell the community t they have to offer.

We have always been in two minds about the value of the large advertisements which some of the churches indulge in week by week. Exactly why it should be necessary for one congregation to purchase space equivalent to four columns wide and half a dozen inches deep in order to announce its services, while a comparable church is able to do it in a single column ad four inches deep, has never been quite clear to us. Of course we know part of the answer. The sects go in heavily for large advertisements. Sometimes it seems that the more fanatical the sect is, the more advertising space it buys. We can easily understand that the historic churches, with a well-established place in the community, may feel that they must compete in attracting attention.

We believe in regular and adequate newspaper advertising. We appreciate the fact that the daily newspapers welcome it and give very desirable rates. We wonder, however, if smaller and more regular advertisements might not be better.

When it comes to the question of news stories and news coverage, we rejoice at the development we have seen during the past decade or decade and a half. On the one hand, we feel a deep debt of gratitude to the great daily newspapers for their attitude toward such stories. Some of the most capable reporters in America today are the church or religion editors. One need only sit at the press table at a meeting of the National Lutheran Council, mingle with the reporters there, and read their reports, to realize how much the newspapers are doing for the Christian Church in America. The newspapers are doing everything in their power to give organized religion the place it should have in the communities of the country.

The congregations should be deeply and continuously concerned about supplying the newspapers with the type of material they want and will publish. With the increased size of staff of most city congregations today, it should be possible to "feed" the local newspapers a continual stream of worthwhile material. To be sure, it will not all be published. But we may be equally sure that it is appreciated and will be used to the fullest extent possible.

One sometimes wonders whether pastors and people are showing their appreciation to the newspapers as adequately as should be done. We are quite ready with our criticisms when something appears which we think should have been left out of print. That may be well and good and sometimes fulfills an important function. However, let us not forget that the opposite is also true. An attitude of sympathetic understanding and genuine gratitude on the part of the Church will do a great deal to further the sort of relationship we want to see between the churches and the secular press.

God Was in Christ

Yet it was the will of the Lord to bruise him;
He has put him to grief;
When he makes himself an offering for sin,
He shall see his offspring, he shall prolong his days;
The will of the Lord shall prosper in his hand;
He shall see the fruit of the travail of his soul and be satisfied;
By his knowledge shall the righteous one, my servant,
Make many to be accounted righteous;
And he shall bear their iniquities.

Isaiah 53:10-11

And when the sixth hour had come, there was ness over the whole land until the ninth hour at the ninth hour Jesus cried with a loud voice, Eloi, lama sabachthani?" which means, "My my God, why hast thou forsaken me?"

Mark 15:33-34

Paul's words, "God was in Christ reconciling the world unto himself," provide the key to this picture of Isaiah's Man of Sorrows. Human reason cannot, of course, comprehend its meaning; it must be received in faith.

In it is the eternal will of God that all men should be saved. When man fell, God promised salvation. No price was too high for the accomplishment of that holy purpose. For centuries the way was prepared. God chose for Himself a people through whom salvation was to come. He guided the affairs of men so that His purpose was fulfilled. Then, at long last, "when the fulness of the time was come, he sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law."

So God is on Calvary; God is involved in Calvary; God suffers on Calvary; God dies there. True, all that does not and cannot explain the great mystery of how God could die. Nor does it make clear for us the relationship between Father and Son which caused Jesus to cry out, "My God, my God, why hast thou forsaken me?" It was Martin Luther who once said, "God forsaken by God—who can understand that?" No one, of course.

But this we can grasp by faith: *God was there.* That which happened on Calvary was in accordance with divine and perfect will.

Into this scene we must lay the entire "victory side" of our Lord's crucifixion. After that awful word of forsakenness the scene is quickly played to its conclusion. The closing words of our Lord on the cross all belong to victory: "I thirst"; "It is finished"; "Father, into thy hands I commend my spirit."

Sometimes, when we leave a funeral service over a child of God whose passing into eternity was a victory so apparent that all could see it, someone says, "That was not a service of mourning; it was a service joicing." Thus was the closing scene of our Lord's life. Years later a great servant of Christ wrote h "obituary" in the words, "I have finished my I have kept the faith." The words of even so soldier of the cross as Paul cannot apply fully to who was divine. But it is true that His words, finished," are His own obituary. That for whic had planned was accomplished. There was n further to be done. Salvation had been provided

So this is the message of God's participation drama of Calvary.

*

Today, O Man of Sorrows, we reach the climax Lenten worship. Today we see the final accompli of the purpose of Calvary. Today we see Thee

Who can understand what our eyes see? W comprehend the darkness that covers the whole What hast Thou to do with darkness, Thou w the Light of the World? Thou at whose comin created a special star to light men to Thee?

And wert Thou forsaken by God? Thou wh say, "I and my Father are one"? Wert Thou, the Word, the One through whom the world was forsaken by both God and man?

Didst Thou die, O Lord of Life? Thou who alo eternal life? Thou who didst say that Thou dids into the world in order that we might have li have it more abundantly? Thou who didst pro prepare a place for us in heaven?

Here, O Lord, we stand on holy ground. Her givest us a glimpse into the loving heart of Go is love. Here Thou teachest us the sinfulness the mercy of forgiveness. And here we learn tha is an entrance to life, the grave its holy threshol

So we adore Thee and worship Thee and giv thanks, Thou Man of Sorrows. Do Thou, lifted u the earth, draw us to Thee, and through Thee in nal life. Amen.

† God Was in Christ Reconciling the World to Himself †

El Greco—Spanish (1542-1614)

The Last Supper

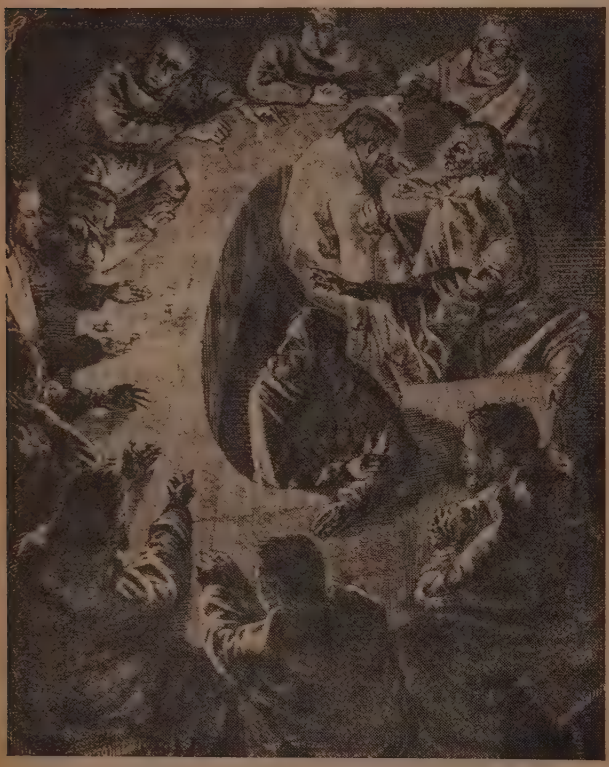
ough the ages artists have depicted Christ
backgrounds of their own climates and
l symbols. The Last Supper has been a
ne challenge to the artist. In it he tries to
er in Christ and His disciples the char-
each, the imminence of betrayal and the
xion. The scene is fraught with the high-
ments of drama; out of it comes the emo-
fiber of Christianity.

Vinci's portrayal is the most famous paint-
this theme, but it is not the only one. On
pages are shown paintings of other cul-
—from American primitive to Chinese con-
rary.

A picture story by Three Lions

Ch'i Tsi Fa—
20th Century Chinese

A three-dimensional wood carving—Three Lions art project



Wood engraving by Victor Delhez (contemporary)

Lord, T

LORD, this is
prepared by Thy
spread at Thy co
attended at Thine
blessed by Thine
distributed by Th
the undying mem
upon the Cross,
the full gift of T
and its perpetuat

LORD, this is
Bread of Life,
that, whoso eatet
And this the Cu
that, whoso drink
So may we come
Lord, Jesus, com

Feast

Robert Leinweber—German school, painted about 1880

more.
ladness, strength,

Fire by Olive Wyon,
ainster Press.

Vladimir Odinokow—an example of Far Eastern religious art

Toward the General Convention

Resolutions from Hauge Church, Chicago

The following resolutions were unanimously adopted at the Annual meeting of the Hauge Evangelical Lutheran Church on January 20, 1958.

Since we believe that major decisions for the synod should be discussed and decided in local congregations, where we as an Evangelical Lutheran Church claim to have our strength, we submit these resolutions for further consideration.

Here are the resolutions:

No. 1

Since the Word of God clearly states that Christians should not be unequally yoked together with unbelievers, and

Since the World Council of Churches embraces several who deny the fundamental teachings of Holy Scripture,

Be it, therefore, resolved that Hauge Evangelical Lutheran Church go on record opposing such union with the World Council of Churches (WCC), and

Be it further resolved that the members of Hauge Evangelical Lutheran Congregation be much in prayer for our beloved ELC that God will in His mercy and long-suffering spare our beloved Church the consequences of such an unbiblical alliance.

No. 2

Many of the believers throughout our Evangelical Lutheran Church are deeply disturbed over the proposed name, which excludes the word "EVANGELICAL," for the merged Church. Several have expressed themselves with deep concern as they believe it is the trend of the time that has caused this exclusion of the word "Evangelical," namely the trend away from "EVANGELICAL CHRISTIANITY."

Luther's strong appeal to the people of his day was for "Evangelical Christianity" and the Church history shows that the Lutheran Church has heeded this appeal from its great reformer-leader. The name "Evangelical Lutheran" has had a prominent place in our history both in synods and local congregations,

Therefore, be it resolved, that Hauge Evangelical Lutheran Church of Chicago, Illinois, request The Evangelical Lutheran Church with headquarters in Minneapolis, Minnesota, to keep the word "EVANGELICAL" in the name of the merged Church.

Be it further resolved that we strongly suggest the name "UNITED EVANGELICAL LUTHERAN CHURCH" or simply as now is "THE EVANGELICAL LUTHERAN CHURCH."

SVEN J. THOMPSON, PASTOR

Since these resolutions were submitted not only to LUTHERAN HERALD, *but also to the Church Council, their publication has been delayed pending action by that body. Dr. Fredrik A. Schiotz, president of The Evangelical Lutheran Church, has now notified us that the Church Council has adopted the following statement "in reply to the resolution concerning membership in the World Council of Churches":*

In The Evangelical Lutheran Church convention decisions are made by voting delegates consisting of the lay members and pastors actively serving congregations.

At the 1956 General Convention, the Church decided by more than a two-thirds majority vote to join the World Council of Churches.

In the same convention, the Church approved a Constitution, Bylaws, and Articles of Union for uniting with the American Lutheran Church and the United Evangelical Lutheran Church. In Article X, Section 2, of the Articles, there is a commitment that makes it mandatory for the new Church to review the question of membership in the World Council of Churches at its first regular convention, likely in 1962.

These decisions at the 1956 convention were made after much discussion and prayerful consideration. It is therefore the judgment of the Church Council that the decision making the
a member of the World Counc
Churches should be allowed to
until it may be up for review i
new Church.

The Constitution of the new Ch
provides for suggestions to be
by the districts to the General
vention, making it possible for
ments of the Church to be h
guaranteeing the active particip
of the congregation in the life
affairs of the Church.

■

*The Church Council made no
ment regarding the resolution co
ing the name proposed for the
Church. In a letter to Pastor Th
son, however, Dr. Schiotz wro
follows: "It is incorrect for your r
tion to speak of the omission o
word 'Evangelical' in the name
new Church as a symbol tha
Church is moving away from an
gelical emphasis. Surely you and
congregation must have noted w
said about this matter in Artic
concerning Confession of Faith
Constitution of TALC."*

Home Missions Resolut

Endowment Fund

Whereas, Approximately $200,
has been given to the Endow
Fund of The Evangelical Lu
Church for the cause of Home
sions; and

Whereas, There are many pr
and unmet needs in our Home M
program at this time; and

Whereas, The Church Ext
Fund meets the usual requireme
an endowment fund; and

Whereas, The Church Ext
Fund is consistently earning a
rate of interest and has maintain
excellent record as an investment
without losses, during prosper
well as during difficult days in t
of our church; and

Whereas, All of the princip
interest of the Church Extension
is used to build new churches an
strengthen our whole synodica
gram; and

Whereas, Home Mission Endo
funds used in Home Mission
thus endow the work in a double
(1) because capital needs are m

(Continued bottom of ne

Correspondence

eplies to a Letter

upset each time I read a letter the one submitted by the Rev. Bjorge of Cyrus, Minn.

practice of medicine we con- re aware of the problem of the s, the obese, and the "heavy" . Recent statistics bear out the at overeating with resultant lisease, high blood pressure, ng of the arteries, and diabetes leading cause of invalidism ly death.

is also convincing evidence of y excessive smoking. Newspa- ave recently had many items ng a relationship of heavy smok- cancer of the lungs.

ve yet to encourage abstinence answer to the above problems. you look around at a church tion you always see your share -weight people and your share of mokers. Are we to condemn eat- d smoking as well as drinking? as be teachers of moderation, like who also drank wine, but had nt self-discipline not to over-do

R. P. Froeschle, M. D.
Hazen, N. Dak.

s my face red today when I up the copy of the Lutheran in which Pastor Bjorge says he question of whether to drink in moderation or to be an abstainer is usually a personal question that each Christian must decide between himself and his God."

Frankly, I never dreamed that an ELC pastor would tolerate anything, *anything,* but total abstinence.

If our Church has "not legislated" against it up to this time, I think it is high time we start right now, and not only "encourage abstinence" but insist on it.

I was shocked at Pastor Bjorge's statement: "I wonder if the time has not come when pastors must encourage abstinence as a Christian way instead of moderation"!

Drinking, whether by moderation or otherwise, is one of the worst enemies of mankind—in fact, it is one of our national problems, and I would think our church ought to be the beacon light to fight it all the way.

Palmer Sannes
Grafton, N. Dak.

e Missions Resolutions

ued from page 14)

because reasonable interest is d; therefore

it resolved, That hereafter the h Extension Fund be known as ome Mission Extension and En- ent Fund; and

it further resolved, That any Mission Endowment Funds now by the Board of Trustees, and ated exclusively for Home Mis- purposes, be transferred to the e Mission Extension and Endow- Fund.

Consistent Behavior Wanted

►I read with some fascination the comments by readers on the liquor problems. Certainly there were some good points brought up. However, liquor is not, I feel, the root of this difficulty. The problem is with the whole emphasis these days—the Churches' as well.

For many years the sum total of success has been conformity to a pattern created by the advertisers of the nation. This conformity has even spread to the attitude of many churches . . . for when is a pastor successful these days? When he has a huge congregation rapidly adding new, preferably well-heeled, members, a beautiful new church, a plushy parsonage, a large car, a fashionable wife who never, no never, offends the Ladies Aid president, etc., etc.

Popularity and possession are the bywords of an era when churches are more and more inclined to become mere country clubs with a spirit of dogoodery. Naturally, youth watches adults and their comments on others. Naturally they adopt their attitudes toward these things called popularity and success.

We live in an age when humility and dedicated conviction are embarrassing. It seems to me that serving the Lord is impossible without humility and dedicated conviction. But if those among us who work for the Lord do not stand up for these convictions, even at the expense of our own popularity, how can we expect youth to be strong enough to do so? Advertisements for liquors are undeniably disgusting and misleading. Much advertising has come to be. Notice our stress on the fast new car. Dad buys as much horsepower as he can possibly manage to do and still make the monthly installments . . . and then he laughs off the fines he's paid for speeding. Of course, he laughs much more heartily about the times he isn't caught! Unfortunately this attitude actually extends to some pastors.

Undoubtedly we could go down the list with all kinds of equally contradictory behavior among church people. Let's for now get at the core of our problem of foolish use of liquor. Making a proclamation against its use by Christians, which is strong on paper and weak in application, isn't going to cure all the alcoholics which populate our nation! Nor prevent a new generation of them.

Name Withheld

Is This Bigotry?

►In reference to the Home Mission issue of Lutheran Herald and to the material printed by the Home Mission Department regarding the plans to organize congregations in Oslo and in Mexico City, it makes me disgusted to find that both calls stated "to establish a congregation for Americans."

When is our Church going to realize that all English-speaking people are not Americans? I hope these churches will welcome Englishmen, Canadians, and other English-speaking people into their churches without asking "Are you an American?"

May God forgive us for our bigotry.

(The Rev.) L. T. Dahl
Wetaskiwin, Alta., Canada

J. R. Hes

Toward Easter Day — **Behold the Lamb o**

The Epistle: Ephesians 1:15-23 • The Gospel: Matthew 28:1-8

Monday, March 31
MOCKED
Read Matthew 27:29

And kneeling before him they mocked him, saying, "Hail, King of the Jews!"

Jesus had to endure outright mockery. Had He not said He was King? Very well, then, pay court to the king! Find some thorny stock and make a crown out of it. Press it on His head! Then put a reed in His hand and a robe on His back. Now, when this is done, kneel down and say, "Hail, King of the Jews!" Make sport of this Kingship He claims!

Father, forgive us, for we too, are guilty of mockery. No, we do not press a thorny crown upon the head of Thy blessed Son, nor do we bedeck Him in a purple robe. But we do mock Him when we call Him King while another king rules our heart. We press a crown of thorns upon Him when we let Him into an outward show of faith but keep Him out of the inward life. We surround Him with the robe of mockery when we pay respect but have no sincerity.

Lead us by faith to true praise and love, that we may rightly crown Him King.

Tuesday, April 1
DESPISED
Read Matthew 13:55

"Is not this the carpenter's son? Is not his mother called Mary?"

It was not only at the end of the course that they despised Him. It was all along the way that men shook their heads, and refused to admit that He was the Son of God. They admitted that He spoke with authority, and they were afraid to look into His eyes. And when He came to His home town, they could not attribute anything more to Him than the fact that He was "the carpenter's son," and the name of His mother was Mary.

How true it is, O God, that men have passed up that which is true in favor of that which is false. They have ever been ready to accept that which is close, but they have disdained that which is remote. To the narrow eyes of man, that which can be seen is always lovelier than that which cannot be seen. Spare us, O Father, from the sin of despising the lowliness of Jesus. Help us to see that in His very lowliness is His glory. He is indeed the Son of God.

Wednesday, April 2
DEFAMED
Read Matthew 11:19

"Behold, a glutton and a dru friend of tax collectors and sinn

This is what they said abou who went about doing good! It ca the self-righteous whose skins thick Jesus could not come throu deed, He spent time with the worst They, like the self-righteous, the ones, needed Him. But the differe that many of them received Hi they were changed into forgiven

But the self-righteous and th hearted tried to defame Him.

There is a sin among us, dear that is found chiefly among men they say, "Jesus and the Church all right," there are many of th say, "but that stuff is for the wo the children." The inference is t do not yield to the "softness," pendency" of Christianity. Thus Son defamed. Help us to lead thos error to understand that only in cipline of Jesus can there be Me

Thursday, April 3
REVILED
Read Matthew 27:39-40

And those who passed by derided him, wagging their heads, and saying . . . "If you are the Son of God . . ."

It is hard to understand how grown people could have behaved themselves as they did with Jesus. There, at the foot of the cross, they called up to Him, asking Him to prove Himself. "If You are the Son of God, come down!" They refused to understand that because He was the Son of God He was on the cross. But they didn't want to understand that. And the chief priests, and the scribes, and the elders were right in there with the mob, taunting Jesus with bitter jibes.

It is not hard to understand, dear Jesus, why mankind ventures to revile You. It is Satan that makes the heart so black and the mind so corrupt and the lips so foul, that they conspire to make light of You. If this sin is accounted to me, O God, forgive me! I do not want to be the mouthpiece of Satan. I want to praise You, trust You, and honor You in simple faith.

Friday, April 4
REJECTED
Read Matthew 8:34

And behold, all the city came out to meet Jesus . . . they begged him to leave their neighborhood.

This seems almost polite! Unless you know the story, it appears to be a sincere gesture on the part of these people. Perhaps they are asking Him to leave for His own safety. Perhaps word has gotten out that some enemies are after Him.

But no; this is a plain case of being thrown out. He is being rejected. Why? Because it is too expensive to have Him around! Hadn't He just destroyed a whole herd of swine, when he cured the two demon-possessed individuals? Herds were more important than healing!

There are many reasons, dear Jesus, why You are turned away. Sometimes it is greed, or love of self; sometimes it is plain love of the world, or the inability to see that the losses of this present world cannot compare with the gain of the Kingdom. Lead me to forsake all things that hinder Your coming fully into my life.

Saturday, April 5
EXALTED
Read Philippians 2:9

Therefore God has highly exa and bestowed on him the name above every name.

Strange that *this* should be th After such humiliation! But no. ' he was in the form of God . . . tied himself, taking the form of . . . and humbled himself and obedient unto death, even deat cross." This to pay the penalty sin.

That is why God has highly Him. That is why at the name every knee should bow, and ever confess that Jesus Christ is Lor glory of God the Father.

O Jesus, for my sake You w bled. For me You were mocked, defamed, reviled, and rejected. For came down from the glory You the Father. Therefore, Good Jesu from my heart speak forth praise Name. In my living, let me e always. I pray this for Your Nam Amen.

City Opportunities

rotestant Church has its great-gelistic opportunity of the last in the "inner city" of growing itan areas, a National Convo-n Urban Life in America was

than 1,100 bishops, ministers, rch workers attended the three-ference in Washington, D. C. d by The Methodist Church. bing the "inner city" as the ating area immediately sur-; the central business district," by the Bureau of Social and s Research of the Garrett Bib-titute, Evanston, Ill., reminded gates that "to the inner city e newest arrivals in the metrop-

they live until they become ied and can move to a more part of town," it said. "A of a century ago the major f newcomers was the European ant; now the newcomers are ners, both white and Negro."

older residents of the inner ea are predominantly Roman , but the new are predomi-Protestant," the report declared, the opportunity for Methodist her Protestant evangelism."

report, based on studies of 64 ist "inner city churches" in ities, deplored the fact that "in there seems to be no overall for serving the inner city."

sters serving the inner city suffer a loss of prestige and an average of $800 a year less stors of suburban churches, the found. Though the inner city is usually self-supporting, its outreach leaves it in a position it can do little more than stay the report asserted.

inner city is an area where need is the greatest," it con-"It is an area from which the must not retreat because it is

Another sociological study of The Methodist Church critical of its "social class consciousness" was presented by Dr. Frederick A. Shippey, director of the Bureau of Research in the Church and Community Life of Drew University, Madison, N. J.

Defining a social class as a group of people of approximately the same education, income, style of life, and personal prestige, Dr. Shippey asserted that The Methodist Church has become almost entirely a "middle class" denomination.

"White collar laymen" monopolize leadership posts in local churches and in delegated assemblies because they have the leisure time to give the church and "can afford to make the trips," Dr. Shippey said.

He termed it a "disturbing fact" that rarely does a laborer, tenant farmer or other rank and file member attain a leadership post in the local church or attend any denominational gatherings.

Altar of Taconite

St. Mary's Roman Catholic Church, newest house of worship in Silver Bay, Minn., has an altar containing more than 10,000 pounds of taconite, the ore-bearing rock which is the center of Silver Bay's economy.

The Rev. James S. Crossman, pastor, said taconite was chosen for the altar since "taconite is the reason for the community's existence."

Construction of the altar presented some difficulties.

Taconite crews at Babbitt, quarry site for the Silver Bay operations, selected blocks of approximately the proper size after blasting.

These were chiseled roughly into the required shapes. The pieces then were transferred to a granite company in Cold Spring, Minn., where finishing work was done.

Another difficulty was in placing the huge processed blocks in place. It took 2½ days of work with levers and wedges to raise into position the 5,000-pound top slab for the altar.

—RNS Photo

WHITE MINISTER FOR NEGRO CHURCH—The Rev. Douglas L. Saxby (right) is congratulated following his installation as associate pastor of Mt. Zion Baptist Church in Newark, N. J. The congregation is predominantly Negro. Congratulating his new assistant is the Negro pastor of the church, the Rev. Homer J. Tucker.

Prayer Book for Farmers

The third annual observance of Catholic Rural Life Week, Mar. 16-22, was highlighted by the use of a prayer book written especially for country dwellers who work on the land.

The National Catholic Rural Life Conference announced that it is the first time in the history of the Church that a vocational group other than religious has had a prayer book compiled especially for it. The purpose is to provide day to day "Christian motivation for the stewards of God's soil," the Conference said.

In addition to the liturgy and traditional devotions, the 410-page book contains prayers for rain and prayers and blessings for crops, gardens, orchards, farm animals, buildings, and vehicles.

RAILROAD CAR SUNDAY SCHOOL—Every Sunday morning, children of Westminster Presbyterian Church, San Francisco, Calif., board railroad coaches, but they don't go any place. Inside they attend church school classes. —RNS Photo

Church Press Restricted

Religious publications are available to only 345,000 of the 18 million Protestants in the Soviet Zone of Germany because of severe newsprint restrictions imposed by the Communist authorities on church papers, a recent survey disclosed.

Publishing licenses issued by the Press and Information Department of the East German government include precise specifications regarding circulation, size, number of pages, time of publication. The authorities have invariably turned down bids for increased paper allotments, giving an alleged lack of newsprint as an excuse.

The publications affected include *Glaube und Heimat* (Faith and Homeland), published by the Lutheran Church of Thuringia, with a circulation of 20,000 copies; *Der Sonntag* (Sunday), published by the Lutheran Church of Saxony, which has a circulation of 40,000; *Mecklenburgische Kirchenzeitung* (Mecklenburg Church Paper), published by the Lutheran Church of Mecklenburg, with a circulation of 15,000; and *Potsdamer Kirche* (Potsdam Church), organ of the Brandenburg district of the Evangelical Church of Berlin and Brandenburg, with a similar circulation.

Largest church paper is *Die Kirche* (The Church), published for the Berlin-Brandenburg Church's Berlin part, which comprises both the Eastern and Western sectors. Its circulation in East Berlin and the Soviet Zone is 55,000.

Religious publications permitted to be imported into the Soviet Zone from West Berlin and West Germany include 180,000 copies of *Frohe Botschaft* (Joyful Message), 5,000 copies each of a Reformed Church paper and an Evangelical Free Church periodical, 8,000 copies of *Christenlehre* (Christian Teaching), a guide for catechists, and 7,000 coies of *Zeichen der Zeit* (Signs of the Time, a theological monthly.)

All publications entering the Soviet Zone are subject to rigid censorship by the Press and Information Department. The department has frequently banned and confiscated individual editions of church publications publishing reports of church meetings and decrees unpalatable to the Communist regime.

Yugoslav Theologian Jailed

Dr. Dragoslav Stranjakovic, a professor at the Serbian Orthodox Faculty of Belgrade University and a noted Yugoslav historian, was sentenced in Belgrade to six years' imprisonment on charges of plotting to overthrow the Communist government.

He had been brought to trial along with two pre-war Socialist leaders and a law professor at Belgrade University for allegedly forming a "hostile group" against the Tito regime.

The other defendants were s in February to prison terms from four to eight and a ha However, Dr. Stranjakovic h taken ill during the hearir therefore was ordered tried se

The Communist judge, in sentence, said Dr. Stranjako lately renewed his wartime " ary" activity and joined th prisoners to bring about "the and unconstitutional overthro people's power." He branded social danger."

Dr. Stranjakovic was arres 2. He denied the charges aga and said that he was "simply tist."

Two officials of the Serbia dox Patriarchate attended the Stranjakovic admitted that s Communist documents presen court by the prosecutor we when police searched his des patriarchate building. But h that any of his writings w government.

The proceedings against D jakovic and his co-defendants first group political trial in Y since Metropolitan Arsenije tenegro and a number of Oth dox priests received heavy p tences in 1954 for alleged activity.

ıicago Center Lutheran Activity

ter in Chicago's famous "loop" o house the city's offices of all n denominations in the coun- uding the National Lutheran has been proposed by the f American Missions, Augus- angelical Lutheran Church. s annual meeting, the board a five-man committee to con- ying or leasing a site for the nter. It will contain Chicago f the AELC and Christ the utheran church. Other Lu- odies in the city will be invited into the building and make it rative project.

the King Lutheran church ablished three years ago on the loor of a building in the "loop." v. Lloyd L. Burke, pastor, re- at the board meeting that about persons are welcomed by the every year. He said these in- isiting church-goers, vagrants, dicts, unmarried mothers, and cing executives.

Burke, who described his church ront room for company coming e city," said the church's pro- ncludes worship services, coun- and adult education.

Aids South Africans

s for support of personnel and g loans have been pledged Lu- groups in the Union of South by the Lutheran World Federa-

Carl E. Lund-Quist, federation ve secretary, announced fol- consultation with Lutheran in South Africa that the aid o toward the establishment of ans and English-speaking con- ions.

federation support, the first will be installed in Welkom, tate, in early March, and other gations are planned for Durban hannesburg, he said.

ibility of establishing a Lutheran h in South Africa was discussed South Africa meeting, Dr. Lund-Quist said. Pastors are now supplied from Germany, Norway, and Sweden, but plans are being discussed for training clergy at a South African seminary, he added.

Lutherans at Oxford

Four Lutheran ministerial candidates are studying at Mansfield College of Oxford University in England under Dr. Robert H. Fischer, who last October became the first Lutheran theological tutor in modern times at the world-famous university.

Dr. Fischer, professor of historical theology at Chicago Lutheran Theological Seminary in Maywood, Ill., matriculated as a "senior member" of Oxford University and received the "special status of Master of Arts." His students include two of Latvian and one each of Estonian and Lithuanian background.

The Lutheran Council of Great Britain, formed to co-ordinate a spiritual ministry to approximately 40,000 Lutherans now settled in that country, had for many years felt the need to train ministers in Britain who will eventually serve there. After long and careful planning by the Council and by Lutheran World Federation authorities, the Federation's Department of World Service agreed to support a Lutheran tutor at Oxford. Mansfield College, the Congregational theological school at the university, agreed to accept the Lutheran tutor into its faculty.

Spring Clothing Appeal

The week of April 20-27 has been designated for the 1958 Spring Clothing Appeal of Lutheran World Relief.

The date was announced in a letter sent by the material aid agency of 10,000 Lutheran congregations across the nation, urging their support of the semi-annual campaign.

During 1957 more than four million pounds of clothing collected in similar drives by LWR went to needy in Austria, Egypt, Germany, Hong Kong, Hungary, Jordan, Korea, Syria, Taiwan, and Yugoslavia.

PLAN MIGRANT MINISTRY—This group of men met recently in Grand Forks, N. D. to organize the Red River Valley Coordinating Committee, which will direct the work of Lutheran churches among migrant workers in the area. A ministry has been conducted by several local churches during the past two summers, under the supervision of the National Lutheran Council. The program includes vacation Bible schools, Sunday schools, Spanish preaching services, counseling, and community services. The Rev. E. G. Larson (ELC) of Ada, Minn. is chairman of the committee; the Rev. Arthur L. Hanson (Aug.), E. Grand Forks, N. Dak., vice chairman; and the Rev. C. F. Savereide (ELC), Hillsboro, N. Dak., secretary-treasurer.

Let Love Be Genuine

By James A. Ryberg

In his first letter to the Church at Corinth, the Apostle Paul describes love as the "greatest" Christian virtue.

Today, some twenty centuries later, Christians continue to seek to serve the Master by church-operated services of love to the handicapped, orphaned, aged, and ill. Around the theme, "Let Love Be Genuine," some 200 ELC welfare experts met in Minneapolis for the 28th National Charities Conference, March 2-4.

The welfare workers heard Dr. Paul A. Qualben, staff psychiatrist at the Lutheran Medical Center, Brooklyn, N. Y., set the tone for the conference program as he discussed why people have feelings of insecurity.

The Insecure

Said Dr. Qualben, who is also an ordained ELC pastor, "The most frequent cause of anxiety are tensions resulting from imperfect relations between persons." He cited nervous parents as natural fosterers of nervous children, as well as "over-protective" fathers and mothers who attempt to take care of all their children's needs without helping them to develop independence as personalities.

Insecurity also develops among the crippled, blind, and other handicapped persons, and among the aged and orphans, because their lives are completely dependent on others.

People similarly have spiritual insecurity, the Brooklyn psychiatrist said, resulting from imperfect relationships between individuals and God. This imperfect relationship is isolation from God because of sin.

He counselled the welfare workers that the spiritually insecure can be reached only through fellowship with other Christians—by love of Christ reflected through the life of an individual, a visit from a chaplain, or an invitation from a neighbor to come to church.

Insecure persons, with their resulting anxieties, are lonely people, he continued. "Patients in mental hospitals are the loneliest in the world."

Dr. Qualben suggested five ways to transmit Christian love to the insecure:

(1) Know and use latest treatments for afflicted individuals.

(2) Employ the most up-to-date administrative procedures in church-operated institutions.

(3) Use the services of professionally-trained workers.

(4) Apply the Gospel correctly. This, he said, is "difficult," explaining that "translating the Christian Gospel into action is not simply transferring it from one field into another."

(5) "Know ourselves—To be lovers of God and lovers of our fellowmen is the most difficult thing in the world." He added, "The more secure are our relations with God, the better job we will be able to do."

Dr. Qualben advised Christian pastors and workers to "take a walk around the block" before using the Bible or prayer as solutions to problems with the insecure that are not spiritual. "We must use the appropriate resources at all times in work[ing] with others to carry out genuine [love]," he stated.

The difference between [welfare] and charity and other welfare, D[r. Qual]ben said, "is the framework [within] which we function—the Kin[gdom of] God." Our concern should be t[o help] men whole and secure in Chr[ist].

Another physician, Dr. Jea[n] Baker of the Fergus Falls [State] state hospital told the confere[nce] senility (childish behavior am[ong] aged) is caused by the sam[e] that makes spoiled children.

She emphasized that senil[ity] not come from hardening of [the] teries, as many people suppose[,] she said, it is the result of [lack] of individuals by loved ones [in] ciety.

"One reason for senile b[e]h[avior]," Dr. Baker said, "is implicit in [the] our culture treats older peopl[e] let them."

She termed "tragic" the [fact] society dictates that a pers[on] retire from productive activit[ies] 65, even though this is a perio[d] when a person's "rich experi[ence] depth of understanding can [be] much to society."

FATHER, SON DIRECT ELC HOMES—A father and son are directors of two [homes] for the aged. They are shown inspecting the program for the 28th national c[on]ference of the ELC in Minneapolis this month (see story). Left to right a[re] John Mason, assistant executive secretary of the ELC's Charities Departmen[t]; Larson, superintendent of the Madison Lutheran Home, Madison, Minn.; [and] Larson, superintendent of the Home for the Aged, Wittenberg, Wis.

ing a person of his privilege destroys his incentive to live, er declared.

the family indicates to grand- perhaps the home is "getting ll, and life is too crowded or her to keep up," grandmother hat it is time to go to the old ome and feels rejected.

best therapy for an older per- continued, is to give him a or wanting to live again and to a loving family and acceptance rmal home environment.

Baker said symptoms of senility, "whining, arrogance, irrita- temper tantrums, and wetting ling" are just "attention-get- vices," as they are with spoiled n.

Fergus Falls physician advised al interest, but not over-protec- s a way to help older persons onfidence in their continuing to live useful lives. "Give them do," she said. "People are hap- hen they are working and do- ings for others—it helps them their self-respect."

workers from twelve states and anadian provinces attended the ay conference at the Curtis hotel neapolis. Named as Charities nce officers for the next two were: president, Rudolph S. superintendent of the Skaalen home, Stoughton, Wis.; first esident (re-elected), the Rev. G. okensgaard, institutional chap- Milwaukee, Wis.; second vice nt, Ardell M. Banker, superin- t of the Bethesda Children's , Beresford, S. D.; and secretary cted), the Rev. Alfred Gunder- uperintendent of Lutheran Mem- Home, Twin Valley, Minn.

Youths Killed

ee Pacific Lutheran College stu- were killed in an automobile ac- in Nebraska March 7 as they n route to the annual conference C college students at Sioux Falls, k.

ose killed were Miriam Stoa of e, Wash., daughter of the Rev. Mrs. Stoa of Denney Park Church; tte Olson of Tofield, Alta., Cana- ne of the participants in the YPLL work project in Norway last summer; and Diana Paul of Monta Sereno, Calif. One male student in the car was critically hurt and another received slight injuries. The driver of the car, Miss Almyra Baker, assistant PLC librarian, was not seriously hurt.

The car crashed head-on into an oncoming truck.

Announcements

Free to any congregation that will pick them up: pulpit, altar ring with padding, and altar base with picture. All painted white. Contact Grant Kleven, Madison, Minn.

Wanted—used outdoor bulletin board. Write Mrs. Vernon Peppel, Borup, Minn.

Wanted—about 12 used adult choir gowns, half large and half medium to small. Write Salem Lutheran Ladies Aid, Longville, Minn.

WMF Circuit Conventions

Crosby Ct., May 2, at First Church, Lignite, Minn. Speaker: Vernon Toso, missionary to Madagascar.

Sisseton Ct., Apr. 15, at Summit, S. Dak. Speaker: Belva Nerlien, missionary to Colombia.

Brookings Ct., Apr. 14, at Trinity Church, Arlington, S. Dak. Speakers: Belva Nerlien, missionary to Colombia, and the Rev. Enoch Hall.

Madison Ct., Apr. 23, at Lake Madison Church near Madison, S. Dak.

Omaha Ct., Apr. 21, at Trinity Church, Newman Grove, Nebr. Speaker: Belva Nerlien, missionary to Colombia.

Bemidji Ct., Apr. 17, Our Savior's Church, Kelliher, Minn. Speaker: Mrs. J. L. Rendahl.

Sioux Falls Ct., Apr. 24, First Church, Sioux Falls, S. Dak. Speaker: Belva Nerlien, missionary to Colombia.

Watertown Ct., Apr. 14, Bethany Church, Astoria, S. Dak. Speaker: Belva Nerlien, missionary to Colombia.

Evangelists' Schedules—April

CARL OPSAHL:

13-17	Marshalltown, Iowa B. O. Lokensgard, Pastor
20-24	Badger, Iowa Walter E. N. Wahl, Pastor
27-30	Thor, Iowa Edward Swenson, Pastor

H. O. EGERTSON:

13-18	Roland, Iowa
20-25	Westbrook, Minnesota L. B. Brakke, Pastor
27—May 2	Concordia, Minneapolis C. S. Lystig, Pastor

ALLEN V. LEE:

13-17	Fairdale, North Dakota Stephen Engelstad, Pastor
20-23	Nekoma, North Dakota Paul Bungum, Pastor
24-27	Walhalla, North Dakota Karl Xavier, Pastor

T. W. TYSDAL:

4-6	Osnabrock, North Dakota Vacant
13-17	Marysville, Washington Dennis Anderson, Pastor
20-24	Edison, Washington Lowell E. Knutson, Pastor

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P-T-R Missions

13-17 Oakes-Valley City Circuits
Evangelism Staff Participating: Oscar C. Hanson, Conrad M. Thompson, and Oscar Engebretson.

27—May 1 Range Circuit
Evangelism Staff Participating: Conrad M. Thompson and Oscar Engebretson.

Changes of Addresses for ELC Pastors

Rodger S. Jordahl, 5475 S. Greenwood, Chicago 15, Ill., 2-1-58

Curtis G. Johnson, Office of Base Chaplain, Laughlin AFB, Tex., 1-31-58

L. M. Redal, 1175 Crescent, Klamath Falls, Ore., 2-1-58

William Albert Smith, 4100 Lyndale Ave. S. Mpls., Minn., 2-15-58

Jersing Thompson, Rolfe, Ia., 2-25-58

P. N. Oklevik, 782 Dolores St., San Francisco, Calif., 2-1-58

Norval R. Wigtil, 500 South Crescent, Flandreau, S. Dak., 2-24-58

H. J. Peterson, 4601 Colfax N., Mpls., Minn.

O. C. Brenna, 2316-5th St., S. W., Rochester, Minn. 2-6-58

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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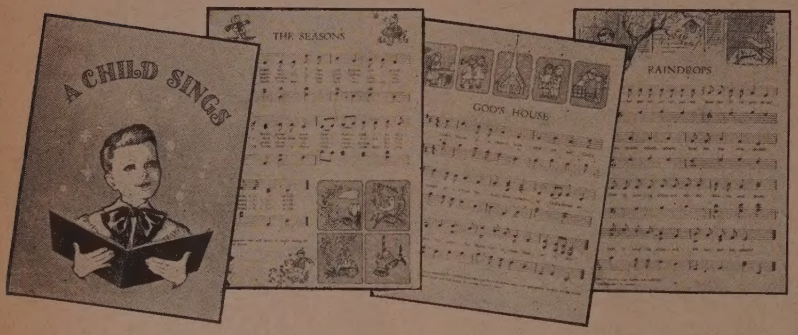
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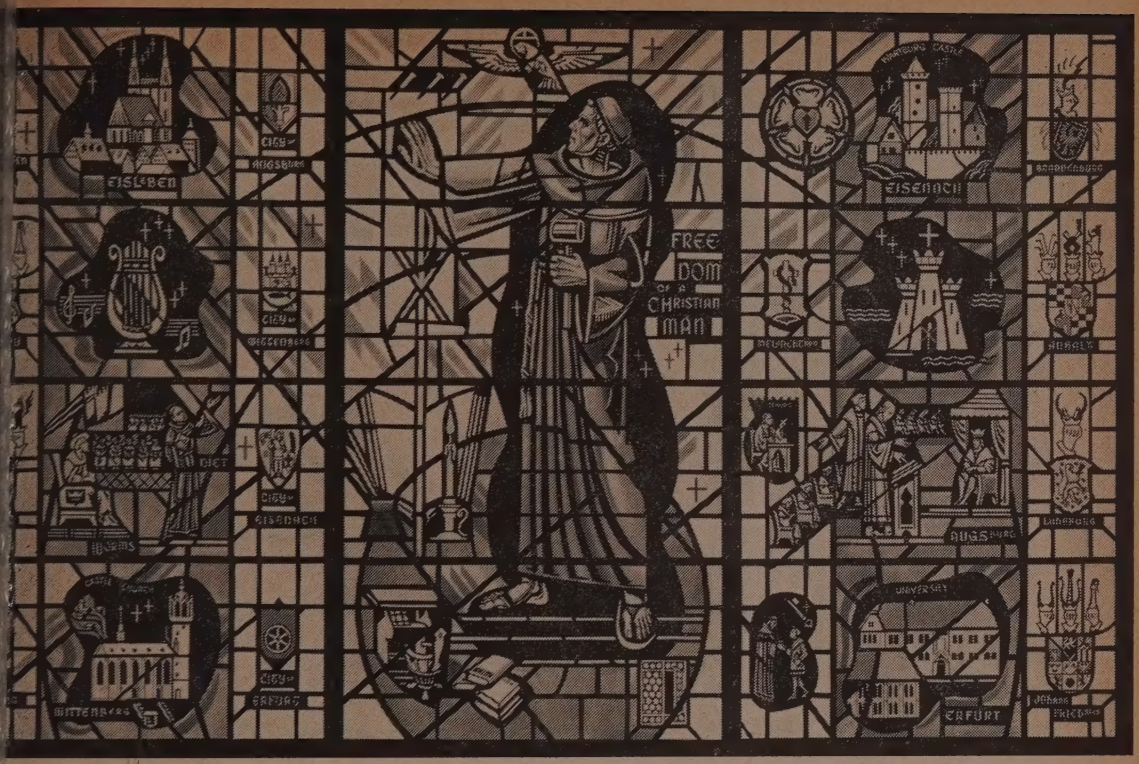

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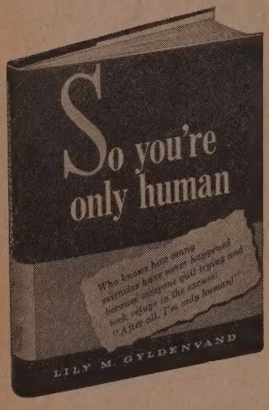
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